

JOHN JOLIFFE,
ATTORNEY and Collector at Law. Office on the
East side of Main, between Third and Fourth streets,
Cincinnati, Ohio. Special attention attended to
Refugee to
Thos. H. Mino, T. Kirby, Esq.
Dr. C. L. Moore, Cincinnati, C. Donaldson & Co.,
H. W. Price, John A. Fagan, St. Louis,
John C. Gandy, Wm. O. Clegg, New York,
N. Estelle, Esq. W. Union Dr. A. Brower, Louisville,
S. Galloway, Columbus, O. Col. J. Taylor, Newport, Ky.
G. W. Jones, Louisville, Ky.
June 23, 1845.

WILLIAM BIRNEY,
CINCINNATI, OHIO.

ATTORNEY AT LAW, and Commissioner of Deeds for
State of Vermont and Connecticut offers his services
for the collection of claims in the Federal and
State Courts of the United States, and of the State of
Ohio, and of the Courts of the State of New York, and
County Courts.

Office on Eighth street two doors west of
Main, opposite Methodist Book Store.

now 9.

A CASE.

R. G. CORRY & L. R. BREUER, Attorneys at
Law, Lewisville, will give prompt and
affectionate attention to any suit or cause entrusted to them by
the adjoining counties.

June 27.

DOCTORS H. & H. J. COX, respectfully
offer their services to the citizens of Cincinnati,
Ohio and request their patronage to offices of
Western and Thirteenth streets, two doors west of
Main, opposite Methodist Book Store.

Two weeks and Thirteen days.

ROBERT PORTER,

DEALER IN
FOREIGN AND DOMESTIC DRY GOODS,

No. 172, Main St., between 4th and 5th, East side,
CINCINNATI.

Constantly on hand a general assortment of Foreign and
Domestic Goods—also a full line of Cloth.

HAWKINS, WRIGHT & MATCHES,
BANK OF THE ENGRavers, WESTERN OFFICE, CORNER OF FOURTH AND MAIN,
CINCINNATI.

Bank Notes, Bonds, Bills, etc. &c. &c.

Received in a regular style, and at Eastern prices.
Now in full operation, and will be ready to
commence on hand.

LEAS FOR SALE.

Checks on Trust Co. and Lafayette Bank.

Bills of Exchange and Bills of lading, on letter sheet
and on account.

THOMAS EMMETT, Esq. Oil Manufacturer,
Styrene, Castile, East side, near Fifth street, in-
vites the public to test the quality of his Oil, which he
claims to be the best in the world, and the
manufacture of Woollens, being free from vitiated
and other pernicious ingredients. He will exchange Oil
for Lead No. 1 or 2.

now 14.

JOHN F. DAIR & CO.,

GROCERY MERCHANTS,
AND DEALERS IN
GRASS SEEDS.

Corner of Lower Market and Sycamore streets.
Jan 6.

PREMIUM COLORS,

NEW DYE HOUSE, corner of Main and Wal-

nut, and between 5th and 6th streets, Cincinnati, Ohio.

Dyeing, Scouring, Steam Finishing, Pressing, &c., done
equally to any taste.

W. TEADMAN,
et al.

et al.

JOHN L. LOCKWOOD,
MANUFACTURER AND DEALER IN
STOVES, GRATES, HOLLOWWARE,
STEAM-BOAT STEEL, Kitchen Furni-
ture, &c.

No. 29 COLUMBIA STREET.

Between 5th and 6th Streets, Cincinnati, O.

Copper, Tin, Sheet Iron, and Steam-Boat work all
of the best quality, with neatness and dispatch.

jan 25.

THOMAS H. HARRIS,

WHOLESALE AND RETAIL DRUGGIST, and design-
er in PAINTS, OILS, VARNISHES & DYES, etc.

new office, 10th and Main streets, Cincinnati, O.

Physicians and Country Merchants are solicited to call
and examine for themselves. The above articles are
of the best quality.

Cash paid for Ginseng, Beeswax, Plaisted, &c.

et al.

R. C. PHILIPS, Iron Foundry and Scale
Works, Bear Creek Bridge, near the 10th
Road, East End, Cincinnati. Platform scales of every de-
scription, Patent Balances, Counter Scales, Drags
and Weighing machines, also every article of Casting,
Casting, Wagon Boxes, and every variety of Casting,
Smith Work, &c. Repairing done as usual.

Two good stoves, &c. made to order.

Carriage houses and godchilding. Hoses kept by
the day or week.

jan 24 d-wt.

M. L. SHELDON,

Merchandise and Real Estate Broker,

MONEY AND GENERAL COMMISSION AGENT,

Office in Broad Street, between Main & Sycamore,
et al.

et al.

S. THAYER,

WHOLESALE DEALER IN

Foreign and Domestic STRAW Goods

Leather and Paper, Leaf Lettuce,

Artificial Flowers, &c., &c.

No. 22 East Front Street, Between Main & Sycamore,
Cincinnati.

et al.

GEO. B. MILLENBERGER,

WHOLESALE AND RETAIL GROCER,

AGENT, and COMMISSION MERCHANT,

PRODUCE DEALER,

—ALSO—

Boot Stores and Provisions,

Corner of Front and Walnut Streets,

Cincinnati.

jan 20 d-wt.

S. H. BURTON & CO.,

Manufacturers of all kinds of

Steves, Grates, Hollow Ware,

&c., &c.

No. 6 and 7 Columbus street,

Between Main and Walnut streets, Cincinnati.

Signs Buck's, &c.

Buck's, Fresh Codkin Stove, Victory Premium

Cooking Stove; Ten and Seven Plate, Parton, Cannon

Stoves, &c. Hollow Ware, Salt Irons, Wagon Boxes,

Armstrong's, Kettles, &c., &c.

et al.

MICHAEL KELLY,

NICHOLAS VERNON,

VERDIN & WECKE,

STAR AND TRADE Goods

Leather and Paper, Leaf Lettuce,

Artificial Flowers, &c., &c.

No. 22 East Front Street, Between Main & Sycamore,
Cincinnati.

et al.

J. H. DASSETT,

WM. E. BECKER,

Dealers in Furs and Skins, TAR BARK

paid for HIDES & SKINS, TAR BARK

paid a highest market price.

act 24 d-wt.

DAUGLASS & BRIGGS,

GROCERS AND PRODUCE DEALERS,

S. W. corner Columbus and Sycamore streets.

CINCINNATI.

et al.

J. E. EASTON,

TANNERS AND CURERS,

No. 22 Main Street,

Between Fifth and Sixth, et al.

et al.

JOHN P. DONOGH,

SADDLE, HARNESS AND TRUNK
MANUFACTURER,

And Leather Dealer,

No. 226 Main street, East side, between 5th and 6th,

CINCINNATI.

et al.

THOMAS H. BROWN,

Dealers in Liqueurs, Wines and Spirits,

etc.

et al.

ROBERT CARTON,

DYALER in Foreign and Domestic Dry Goods, Ho-

tel, Glories, Trimmings, Comb, Variety, and

Anty Goods, No. 15, East Fourth street, between Main and Sixth, Cincinnati.

et al.

et al.

BURKHARDT, KLEINERT & CO.,

WHOLESALE AND RETAIL

GROCERS & COMMISSION MERCHANTS,

Dealers in Liquors, Wines and Spirits,

N. E. corner of Main and Sixth streets, Cincinnati,

N. B.—Constantly on hand a large assortment of Soap and Candles at manufacturer's prices. New 1845.

et al.

CHARLES L. LEWIS,

Importers and Wholesale and Retail Dealers in

Hardware and Cutlery, Wire, Steel,

Nails, &c., &c.

S. SIGN of Moats and Lower Market Sts., Cincinnati.

(N. Rice, owner)

et al.

JAMES R. SHARP,

IMPORTER OF BRITISH AND GERMAN

LACQUERED GOODS,

Scotch Whisky, Mustard, Gloves, Mitts, &c.

NO. 22 CEDAR ST., NEW YORK.

AND NO. 2 EAST THIRD ST., CINCINNATI.

et al.

et al.

FOOTS, SHOES, AND PALM LEAF,

The importers of British and German

Footwear, Shoes, Boots, &c., will be sold for cash, or approved paper.

We have also on hand a very extensive assortment of Men's wear, and will be sold for cash, or approved paper.

The views of the delegates from that quarter may be inferred, we presume, from the tone of the extracts quoted above. The South will never consent that the subject of slavery shall be

referred to in a suggestion that it is

not fit to be made.

far as we can learn, these appeals to the

South were not in train. The prevailing section of the church is strongly represented.

The views of the delegates from that quarter may be inferred, we presume, from the tone of the extracts quoted above. The South will never consent that the subject of slavery shall be

referred to in a suggestion that it is

not fit to be made.

far as we can learn, these appeals to the

South were not in train. The prevailing section of the church is strongly represented.

The views of the delegates from that quarter may be inferred, we presume, from the tone of the extracts quoted above. The South will never consent that the subject of slavery shall be

referred to in a suggestion that it is

not fit to be made.

far as we can learn, these appeals to the

South were not in train. The prevailing section of the church is strongly represented.

The views of the delegates from that quarter may be inferred, we presume, from the tone of the extracts quoted above. The South will never consent that the subject of slavery shall be

referred to in a suggestion that it is

not fit to be made.

far as we can learn, these appeals to the

South were not in train

WEEKLY HERALD
AND PHILANTHROPIST:

The General Assembly.

CHAPTER I.
Importunity.

The (O.S.) General Assembly. The Presbyterian church, by a vote of 16th to 12th last, has just adopted a report on the subject of Slavery, which may be regarded as the final result of their most mature deliberations, and therefore, a part of Presbyterians' orthodoxy. We publish it in another color, and shall keep it standing there from day to day, for the sake of the more convenient application to it of certain comments, which we design to make upon it, in the form of brief chapters.

A veteran Democratic leader, after listening attentively to the Report, and witnessing its disposition, turned to us with the irreverent remark—"Well, I can't stand that, any how—politicians, tolerate slavery from motives of policy, but those holy men go in for it on godly grounds." Poor man! he is yet unenlightened. He has not yet entered into the inner sanctuary of the church. He never drank of the pure stream of wisdom which wells from Princeton or Oxford; and his father, instead of being a Doctor of Divinity, was only a hard-working, horn-fisted farmer. He could not be expected, therefore, to appreciate an argument designed to show that Jesus Christ looks complacently upon a system which prevents men from reading his word, and punishes a father with lashes, for teaching his child to read the Bible.

Importunity.—To-day, we shall confine our remarks to the importunity exhibited by this august body of Divines. "Without partiality," it will be recollect, is one of the characteristics of the wisdom which comes down from above." Then again it is said, "He is no respecter of persons"—and again—"My brethren, have not all the faith of our Lord Jesus Christ with respect to persons?" Controlled by this sublime principle, or rather sense of importunity, the Presbyterians are above the petty prejudice of color. They do not descend to argue the sinlessness of black slavery—but rise to the dignity of defending slavery in general—the slavery of white men as well as black men.

"In the days of Christ and his Apostles," African constituted but a small proportion of the slave population. Laboring men, generally, of all colors, but especially white, were the subjects of the lash. And the form of slavery under which they groaned—we beg pardon of the Assembly; we mean, lied—invested the master with absolute power over his human property, not even excepting life from his fat. The General Assembly, in their report, with apostolical boldness, inform us, that this slavery was not denounced in itself by Christ and his Apostles, "as sinful, as inconsistent with Christianity," "that slaveholders" [with these abominable prerogatives over white laboring men, dispossessing of their earnings, their wives, their children, their lives, as they thought proper] "were admitted to membership in the churches organized by the Apostles." [all these prerogatives being suffered to continue, for "they were not commanded to emancipate" their slaves. Hence, they say, cannot "denounce the holding of slaves"] (mark! the holding of slaves, not black slaves, but "of slaves,") "is necessarily sinful, "without charging the Apostles of Christ with conniving at such sin."

Beautiful consistency! We love to see men impartial in the application of a great principle. The Democratic party hates all kinds of slavery, but black slavery it is willing to go for, because the slaves have woolly heads and black skins. The Whig party abhors slavery in general, but excuses black slavery on the same ground. They are both short-sighted, and hypocritical. They are wanting in ecclesiastical wisdom. They are deficient in that glorious, self-sacrificing Importunity, in the support of slavery, which distinguishes this Assembly of theologians.

Once upon a time in Scotland, after the extinction of personal servitude, and the two most highly civilized powers in that quarter are now using their best efforts to terminate colonial slavery. In this country, till within a few years past, no one, except some of those moral monstrosities engendered in the swamps of South Carolina and Georgia, was shamed enough to deny that slavery was a great evil. The General Assembly, in their report, have carefully refrained from this admission, or from using any language that could give countenance to the doctrine.

They coldly inform us, that "various opinions" prevail "as to the extent of the evils involved in slavery;" and this, in full view of the fact, that two and half millions of slaves in the South are crying hourly to Heaven for relief from the burden of task-masters who pay them no wages, and keep them in perpetual degradation. They do go so far as to say in another place, that they "are not to be understood as denying that there is evil connected with slavery." O no. With safety might they say this, since evil is connected with every thing human. The relations of husband and wife, parent and child, master and apprentice, sovereign and subject, are all liable to abuse: evil is connected with the forms of discipline. The report of the Assembly refuses the prayer of the memorials, and denies the doctrine. It lays down the principle, that "the church of Christ cannot legislate, where Christ has not legislated." The argument appended to this principle is—that slavery existing in the days of Christ and his Apostles, they did not denounce the relation "sinsful, as inconsistent with Christianity;" that "slaveholders were admitted to membership in the churches organized by the Apostles, and were not commanded to emancipate their slaves; and that slaves were required to be obedient to their masters according to the flesh, with fear and trembling, with a sense of heart as unto Christ." The inference from these assumptions is, that Christ did not legislate against slavery—therefore, in accordance with the principle above laid down, the churches in these days cannot legislate against slavery, or denounce it.

This is the argument of the Assembly.

The Argument.

We write to-day, not as a theologian, but as one of the people. We are a believer in the Christian revelation, and it has always been our conviction since we could form any opinion at all, that its doctrines and institutions were the surest safeguards of Personal Liberty, ever vouchsafed by the Almighty to mankind—When, therefore, we see those who are called the authorised exponents of its truths, pressing it into the service of the grossest species of Personal Servitude, we feel bound, as one of the People, to utter our protest.

The third class of memorials, presented to the Assembly, represented slavery to be a sin, capable of the forms of discipline. The report of the Assembly refuses the prayer of the memorials, and denies the doctrine. It lays down the principle, that "the church of Christ cannot legislate, where Christ has not legislated." The argument appended to this principle is—that slavery existing in the days of Christ and his Apostles, they did not denounce the relation "sinsful, as inconsistent with Christianity;" that "slaveholders were admitted to membership in the churches organized by the Apostles, and were not commanded to emancipate their slaves; and that slaves were required to be obedient to their masters according to the flesh, with fear and trembling, with a sense of heart as unto Christ." The inference from these assumptions is, that Christ did not legislate against slavery—therefore, in accordance with the principle above laid down, the churches in these days cannot legislate against slavery, or denounce it.

This is the argument of the Assembly.

The Argument.

We write to-day, not as a theologian, but as one of the people. We are a believer in the Christian revelation, and it has always been our conviction since we could form any opinion at all, that its doctrines and institutions were the surest safeguards of Personal Liberty, ever vouchsafed by the Almighty to mankind—When, therefore, we see those who are called the authorised exponents of its truths, pressing it into the service of the grossest species of Personal Servitude, we feel bound, as one of the People, to utter our protest.

The fourth class of memorials, presented to the Assembly, represented slavery to be a sin, capable of the forms of discipline. The report of the Assembly refuses the prayer of the memorials, and denies the doctrine. It lays down the principle, that "the church of Christ cannot legislate, where Christ has not legislated." The argument appended to this principle is—that slavery existing in the days of Christ and his Apostles, they did not denounce the relation "sinsful, as inconsistent with Christianity;" that "slaveholders were admitted to membership in the churches organized by the Apostles, and were not commanded to emancipate their slaves; and that slaves were required to be obedient to their masters according to the flesh, with fear and trembling, with a sense of heart as unto Christ." The inference from these assumptions is, that Christ did not legislate against slavery—therefore, in accordance with the principle above laid down, the churches in these days cannot legislate against slavery, or denounce it.

This is the argument of the Assembly.

The Argument.

We write to-day, not as a theologian, but as one of the people. We are a believer in the Christian revelation, and it has always been our conviction since we could form any opinion at all, that its doctrines and institutions were the surest safeguards of Personal Liberty, ever vouchsafed by the Almighty to mankind—When, therefore, we see those who are called the authorised exponents of its truths, pressing it into the service of the grossest species of Personal Servitude, we feel bound, as one of the People, to utter our protest.

The fifth class of memorials, presented to the Assembly, represented slavery to be a sin, capable of the forms of discipline. The report of the Assembly refuses the prayer of the memorials, and denies the doctrine. It lays down the principle, that "the church of Christ cannot legislate, where Christ has not legislated." The argument appended to this principle is—that slavery existing in the days of Christ and his Apostles, they did not denounce the relation "sinsful, as inconsistent with Christianity;" that "slaveholders were admitted to membership in the churches organized by the Apostles, and were not commanded to emancipate their slaves; and that slaves were required to be obedient to their masters according to the flesh, with fear and trembling, with a sense of heart as unto Christ." The inference from these assumptions is, that Christ did not legislate against slavery—therefore, in accordance with the principle above laid down, the churches in these days cannot legislate against slavery, or denounce it.

This is the argument of the Assembly.

The Argument.

We write to-day, not as a theologian, but as one of the people. We are a believer in the Christian revelation, and it has always been our conviction since we could form any opinion at all, that its doctrines and institutions were the surest safeguards of Personal Liberty, ever vouchsafed by the Almighty to mankind—When, therefore, we see those who are called the authorised exponents of its truths, pressing it into the service of the grossest species of Personal Servitude, we feel bound, as one of the People, to utter our protest.

The sixth class of memorials, presented to the Assembly, represented slavery to be a sin, capable of the forms of discipline. The report of the Assembly refuses the prayer of the memorials, and denies the doctrine. It lays down the principle, that "the church of Christ cannot legislate, where Christ has not legislated." The argument appended to this principle is—that slavery existing in the days of Christ and his Apostles, they did not denounce the relation "sinsful, as inconsistent with Christianity;" that "slaveholders were admitted to membership in the churches organized by the Apostles, and were not commanded to emancipate their slaves; and that slaves were required to be obedient to their masters according to the flesh, with fear and trembling, with a sense of heart as unto Christ." The inference from these assumptions is, that Christ did not legislate against slavery—therefore, in accordance with the principle above laid down, the churches in these days cannot legislate against slavery, or denounce it.

This is the argument of the Assembly.

The Argument.

We write to-day, not as a theologian, but as one of the people. We are a believer in the Christian revelation, and it has always been our conviction since we could form any opinion at all, that its doctrines and institutions were the surest safeguards of Personal Liberty, ever vouchsafed by the Almighty to mankind—When, therefore, we see those who are called the authorised exponents of its truths, pressing it into the service of the grossest species of Personal Servitude, we feel bound, as one of the People, to utter our protest.

The seventh class of memorials, presented to the Assembly, represented slavery to be a sin, capable of the forms of discipline. The report of the Assembly refuses the prayer of the memorials, and denies the doctrine. It lays down the principle, that "the church of Christ cannot legislate, where Christ has not legislated." The argument appended to this principle is—that slavery existing in the days of Christ and his Apostles, they did not denounce the relation "sinsful, as inconsistent with Christianity;" that "slaveholders were admitted to membership in the churches organized by the Apostles, and were not commanded to emancipate their slaves; and that slaves were required to be obedient to their masters according to the flesh, with fear and trembling, with a sense of heart as unto Christ." The inference from these assumptions is, that Christ did not legislate against slavery—therefore, in accordance with the principle above laid down, the churches in these days cannot legislate against slavery, or denounce it.

This is the argument of the Assembly.

The Argument.

We write to-day, not as a theologian, but as one of the people. We are a believer in the Christian revelation, and it has always been our conviction since we could form any opinion at all, that its doctrines and institutions were the surest safeguards of Personal Liberty, ever vouchsafed by the Almighty to mankind—When, therefore, we see those who are called the authorised exponents of its truths, pressing it into the service of the grossest species of Personal Servitude, we feel bound, as one of the People, to utter our protest.

The eighth class of memorials, presented to the Assembly, represented slavery to be a sin, capable of the forms of discipline. The report of the Assembly refuses the prayer of the memorials, and denies the doctrine. It lays down the principle, that "the church of Christ cannot legislate, where Christ has not legislated." The argument appended to this principle is—that slavery existing in the days of Christ and his Apostles, they did not denounce the relation "sinsful, as inconsistent with Christianity;" that "slaveholders were admitted to membership in the churches organized by the Apostles, and were not commanded to emancipate their slaves; and that slaves were required to be obedient to their masters according to the flesh, with fear and trembling, with a sense of heart as unto Christ." The inference from these assumptions is, that Christ did not legislate against slavery—therefore, in accordance with the principle above laid down, the churches in these days cannot legislate against slavery, or denounce it.

This is the argument of the Assembly.

The Argument.

We write to-day, not as a theologian, but as one of the people. We are a believer in the Christian revelation, and it has always been our conviction since we could form any opinion at all, that its doctrines and institutions were the surest safeguards of Personal Liberty, ever vouchsafed by the Almighty to mankind—When, therefore, we see those who are called the authorised exponents of its truths, pressing it into the service of the grossest species of Personal Servitude, we feel bound, as one of the People, to utter our protest.

The ninth class of memorials, presented to the Assembly, represented slavery to be a sin, capable of the forms of discipline. The report of the Assembly refuses the prayer of the memorials, and denies the doctrine. It lays down the principle, that "the church of Christ cannot legislate, where Christ has not legislated." The argument appended to this principle is—that slavery existing in the days of Christ and his Apostles, they did not denounce the relation "sinsful, as inconsistent with Christianity;" that "slaveholders were admitted to membership in the churches organized by the Apostles, and were not commanded to emancipate their slaves; and that slaves were required to be obedient to their masters according to the flesh, with fear and trembling, with a sense of heart as unto Christ." The inference from these assumptions is, that Christ did not legislate against slavery—therefore, in accordance with the principle above laid down, the churches in these days cannot legislate against slavery, or denounce it.

This is the argument of the Assembly.

The Argument.

We write to-day, not as a theologian, but as one of the people. We are a believer in the Christian revelation, and it has always been our conviction since we could form any opinion at all, that its doctrines and institutions were the surest safeguards of Personal Liberty, ever vouchsafed by the Almighty to mankind—When, therefore, we see those who are called the authorised exponents of its truths, pressing it into the service of the grossest species of Personal Servitude, we feel bound, as one of the People, to utter our protest.

The tenth class of memorials, presented to the Assembly, represented slavery to be a sin, capable of the forms of discipline. The report of the Assembly refuses the prayer of the memorials, and denies the doctrine. It lays down the principle, that "the church of Christ cannot legislate, where Christ has not legislated." The argument appended to this principle is—that slavery existing in the days of Christ and his Apostles, they did not denounce the relation "sinsful, as inconsistent with Christianity;" that "slaveholders were admitted to membership in the churches organized by the Apostles, and were not commanded to emancipate their slaves; and that slaves were required to be obedient to their masters according to the flesh, with fear and trembling, with a sense of heart as unto Christ." The inference from these assumptions is, that Christ did not legislate against slavery—therefore, in accordance with the principle above laid down, the churches in these days cannot legislate against slavery, or denounce it.

This is the argument of the Assembly.

The Argument.

We write to-day, not as a theologian, but as one of the people. We are a believer in the Christian revelation, and it has always been our conviction since we could form any opinion at all, that its doctrines and institutions were the surest safeguards of Personal Liberty, ever vouchsafed by the Almighty to mankind—When, therefore, we see those who are called the authorised exponents of its truths, pressing it into the service of the grossest species of Personal Servitude, we feel bound, as one of the People, to utter our protest.

The eleventh class of memorials, presented to the Assembly, represented slavery to be a sin, capable of the forms of discipline. The report of the Assembly refuses the prayer of the memorials, and denies the doctrine. It lays down the principle, that "the church of Christ cannot legislate, where Christ has not legislated." The argument appended to this principle is—that slavery existing in the days of Christ and his Apostles, they did not denounce the relation "sinsful, as inconsistent with Christianity;" that "slaveholders were admitted to membership in the churches organized by the Apostles, and were not commanded to emancipate their slaves; and that slaves were required to be obedient to their masters according to the flesh, with fear and trembling, with a sense of heart as unto Christ." The inference from these assumptions is, that Christ did not legislate against slavery—therefore, in accordance with the principle above laid down, the churches in these days cannot legislate against slavery, or denounce it.

This is the argument of the Assembly.

The Argument.

We write to-day, not as a theologian, but as one of the people. We are a believer in the Christian revelation, and it has always been our conviction since we could form any opinion at all, that its doctrines and institutions were the surest safeguards of Personal Liberty, ever vouchsafed by the Almighty to mankind—When, therefore, we see those who are called the authorised exponents of its truths, pressing it into the service of the grossest species of Personal Servitude, we feel bound, as one of the People, to utter our protest.

The twelfth class of memorials, presented to the Assembly, represented slavery to be a sin, capable of the forms of discipline. The report of the Assembly refuses the prayer of the memorials, and denies the doctrine. It lays down the principle, that "the church of Christ cannot legislate, where Christ has not legislated." The argument appended to this principle is—that slavery existing in the days of Christ and his Apostles, they did not denounce the relation "sinsful, as inconsistent with Christianity;" that "slaveholders were admitted to membership in the churches organized by the Apostles, and were not commanded to emancipate their slaves; and that slaves were required to be obedient to their masters according to the flesh, with fear and trembling, with a sense of heart as unto Christ." The inference from these assumptions is, that Christ did not legislate against slavery—therefore, in accordance with the principle above laid down, the churches in these days cannot legislate against slavery, or denounce it.

This is the argument of the Assembly.

The Argument.

We write to-day, not as a theologian, but as one of the people. We are a believer in the Christian revelation, and it has always been our conviction since we could form any opinion at all, that its doctrines and institutions were the surest safeguards of Personal Liberty, ever vouchsafed by the Almighty to mankind—When, therefore, we see those who are called the authorised exponents of its truths, pressing it into the service of the grossest species of Personal Servitude, we feel bound, as one of the People, to utter our protest.

The thirteenth class of memorials, presented to the Assembly, represented slavery to be a sin, capable of the forms of discipline. The report of the Assembly refuses the prayer of the memorials, and denies the doctrine. It lays down the principle, that "the church of Christ cannot legislate, where Christ has not legislated." The argument appended to this principle is—that slavery existing in the days of Christ and his Apostles, they did not denounce the relation "sinsful, as inconsistent with Christianity;" that "slaveholders were admitted to membership in the churches organized by the Apostles, and were not commanded to emancipate their slaves; and that slaves were required to be obedient to their masters according to the flesh, with fear and trembling, with a sense of heart as unto Christ." The inference from these assumptions is, that Christ did not legislate against slavery—therefore, in accordance with the principle above laid down, the churches in these days cannot legislate against slavery, or denounce it.

This is the argument of the Assembly.

The Argument.

We write to-day, not as a theologian, but as one of the people. We are a believer in the Christian revelation, and it has always been our conviction since we could form any opinion at all, that its doctrines and institutions were the surest safeguards of Personal Liberty, ever vouchsafed by the Almighty to mankind—When, therefore, we see those who are called the authorised exponents of its truths, pressing it into the service of the grossest species of Personal Servitude, we feel bound, as one of the People, to utter our protest.

The fourteenth class of memorials, presented to the Assembly, represented slavery to be a sin, capable of the forms of discipline. The report of the Assembly refuses the prayer of the memorials, and denies the doctrine. It lays down the principle, that "the church of Christ cannot legislate, where Christ has not legislated." The argument appended to this principle is—that slavery existing in the days of Christ and his Apostles, they did not denounce the relation "sinsful, as inconsistent with Christianity;" that "slaveholders were admitted to membership in the churches organized by the Apostles, and were not commanded to emancipate their slaves; and that slaves were required to be obedient to their masters according to the flesh, with fear and trembling, with a sense of heart as unto Christ." The inference from these assumptions is, that Christ did not legislate against slavery—therefore, in accordance with the principle above laid down, the churches in these days cannot legislate against slavery, or denounce it.

This is the argument of the Assembly.

The Argument.

We write to-day, not as a theologian, but as one of the people. We are a believer in the Christian revelation, and it has always been our conviction since we could form any opinion at all, that its doctrines and institutions were the surest safeguards of Personal Liberty, ever vouchsafed by the Almighty to mankind—When, therefore, we see those who are called the authorised exponents of its truths, pressing it into the service of the grossest species of Personal Servitude, we feel bound, as one of the People, to utter our protest.

The fifteenth class of memorials, presented to the Assembly, represented slavery to be a sin, capable of the forms of discipline. The report of the Assembly refuses the prayer of the memorials, and denies the doctrine. It lays down the principle, that "the church of Christ cannot legislate, where Christ has not legislated." The argument appended to this principle is—that slavery existing in the days of Christ and his Apostles, they did not denounce the relation "sinsful, as inconsistent with Christianity;" that "slaveholders were admitted to membership in the churches organized by the Apostles, and were not commanded to emancipate their slaves; and that slaves were required to be obedient to their masters according to the flesh, with fear and trembling, with a sense of heart as unto Christ." The inference from these assumptions is, that Christ did not legislate against slavery—therefore, in accordance with the principle above laid down, the churches in these days cannot legislate against slavery, or denounce it.

This is the argument of the Assembly.

The Argument.

We write to-day, not as a theologian, but as one of the people. We are a believer in

From the A. **Baptist**
An Exciting Interview in the Auburn State Prison.

Green, the Rev. Mr. Candler, recently made an excursion through the Auburn State Prison, giving the following account of his interview with a murderer:

"On my return to the prison office, I was introduced to the Chaplain, Rev. O. E. Merrill, who informed me that a man, whom he had known, then confined in one of the cells, for the murder of Gordon, on the 16th of March, in the Auburn State Prison, had confessed to him that he had planned several visits to the South and West, and he would call upon him. I accompanied him to the cell of the murderer. The door was thrown open upon its grating hinges, when the reverend gentleman informed me that his acquaintance of life, who had traveled South seven years, and thought that he (Wyatt) would be glad to converse with him. He said he was happy to see me, and asked me to be seated. After a short conversation relative to the different kinds of hemp, then in common use, I asked him what he followed in his travel through the South. He told me gambling. I asked him how long he had been engaged in that nefarious business. He said twelve or thirteen years, and asked if he knew Green? He said he did. I asked him if I could favor him. He said he would, if I would stand in the light, he would tell me. I did so. He said I looked like the man. I told him I was the man, but that I never told him that. I told him that Wyatt was not his real name. He then told me another, which was not his real name, and asked me if I did not hear of a man being murdered near St. Louis in the year 1843, and of two men associated, one of whom having a new trial granted him, the other being hung. I told him that I thought I had. He said he was the man that had the new trial granted, and was acquitted," said he, "they hung the wrong man, I was innocent." He then told me that he was a living man, and I have pledged secrecy as to his real name until after his execution.

I interrupted him on his first stage in view, and he began to defend himself.

The following are the rates of postage upon letters, newspapers, and pamphlets, as regulated by the new bill, by the last Congress, which goes into operation on the first day of July next:

One-Single, or any number of pieces, not exceeding half an ounce, 30 cents or less 5 cents
Over 300 miles 10 cents
Drop Letters (not mailed) 2 cents
An additional half ounce or part thereof, and single postage thereon 1 cent
Each additional ounce or fraction thereof 1 cent
Each additional quarter, half, or three-quarter ounce 1 cent
Each additional quarter, single, cap, folded, directed, and unsealed, for every sheet of paper not larger than single cap, folded, directed, and unsealed, for each one-half ounce 2 cents

The New Postage Law.

The following are the rates of postage upon letters, newspapers, and pamphlets, as regulated by the new bill, by the last Congress, which goes into operation on the first day of July next:

One-Single, or any number of pieces, not exceeding half an ounce, 30 cents or less 5 cents
Over 300 miles 10 cents
Drop Letters (not mailed) 2 cents
An additional half ounce or part thereof, and single postage thereon 1 cent
Each additional ounce or fraction thereof 1 cent
Each additional quarter, half, or three-quarter ounce 1 cent
Each additional quarter, single, cap, folded, directed, and unsealed, for every sheet of paper not larger than single cap, folded, directed, and unsealed, for each one-half ounce 2 cents

The New York Canals.

The total tolls received from the commencement of navigation to the 3d of May, have been as follows:

1844. 1845.
20 days \$323,619 \$46,837
All on the canals
on up freight 123,490 115,859
on down 200,329

The daily average of the receipts in each year for the time stated is as follows—

On the canals \$16,190 \$15,079

On up freight, 6,174

On down freight, 10,016 10,042

Showing a decrease, for the 23 days of 1,377 dollars per day, on merchandise or freight, and an increase of 200 dollars per day on down freight.

The indicated increase of the former is in the fact that the receipts of produce from the interior have been greater than the sales of merchandise in that direction, as compared with last year.

Yours truly, J. H. GREEN.

Auburn, April 10, 1845.

From the Buffalo Courier.

Mr. EUSTON. The following appeared some twenty years since in the Cincinnati Sentinel: please insert in your paper.

Philip P. Feltley.

A Collier and his wife having removed from the country to this city, were overheard holding the following conversation together upon religious expediency: "now they had got to Cincinnati."

Husband. "Since we've got here to live, it's necessary we should join ourselves to some church, cause 'will bring in custom—ye know!'

In this, their talk, the great Collier, the dominant power, like ourselves, will best answer our purpose; now, for my part, I think the Methodist church is the one—they are wonderful plain sort of Christians?"

Wife. "I think, husband, I think the Baptist people are much kinder like our sort of folks, them 'we'll deal with'—I think we'd better join there."

Husband. "I wish we could manage and contrive so to get the end of both these namesakes, and then leave them to the people for us, we must be mighty serious!"

Wife. "Husband! I'll tell ye—join the Methodists, and I'll join the Baptists—So as you bring custom from them 'ere, I'll bring work for you, we'll have two strings to our bow, ya know—ye'll get a good name in—Treasure and keep it sign—dark!"

Husband. "Well said—that's the plan—give me what you contrives—So I'll soon have enough to engage a jury."

Steamboat Accidents.—We find the following in the State Republican of last Saturday:

We have taken the following items from the manifest of the steamer Tobacco Plant, which arrived from the Missouri yesterday. It was reported in Weston, the day she left, that Mrs. White was sick. She left Weston Friday, the 19th instant, for Savannah, Georgia. No particular was given, and not much coincidence was placed in the report.

The steamer John G. Wood was engaged before she had proceeded on her course.

She had not less than 100 passengers.

F. H. HILLER, respectively informs his friends and papers, that he has received a quantity of armor to any wherefore in this City, and comprising every form of gunpowder ever described, which he will sell wholesale or retail at low as can be bought in the Eastern Cities. The attention of gunpowder manufacturers is invited to the specimens before purchasing elsewhere.

Owen & Carley, 105 Main st., Third and Fourth, N.Y.

A. F. YORKE, Third Street, Just received and opening a fresh and seasonable stock of goods every description, and in every article, of all kinds, which he will sell wholesale or retail at low as can be bought in the Eastern Cities.

He offers a choice assortment of splint Sam Damascus, for Ottomans, Sofas and Chair Covers. Also Sam Madras, Feather Bedding, &c. All articles of Linen, Cloth, &c. will be saved.

He has engaged and brought with him, carpet and furniture, and is particularly anxious to let his friends have the benefit of his collection.

The public are respectfully invited to examine his goods.

JOHN G. WOOD, 15 West Fourth st., near Main.

F. H. HILLER, respectively informs his friends and papers, that he has received a quantity of armor to any wherefore in this City, and comprising every form of gunpowder ever described, which he will sell wholesale or retail at low as can be bought in the Eastern Cities.

He offers a choice assortment of splint Sam Damascus, for Ottomans, Sofas and Chair Covers. Also Sam Madras, Feather Bedding, &c. All articles of Linen, Cloth, &c. will be saved.

He has engaged and brought with him, carpet and furniture, and is particularly anxious to let his friends have the benefit of his collection.

The public are respectfully invited to examine his goods.

C. DONALSON, 10 Main street,

If not sold before the 10th of April, will be sold at auction.

NOTICE.—The subscribers, successors to the late firm of Raymond, Hovey & Co., proprietors of the largest and most extensive establishment of Hardware, Cutlery, &c. in the Lower Main streets, will sell every article in their line as low as it can be bought in this city. Terms, Cash.

LYMAN & RICE,

CHEAP CLOTH & CLOTHES!!

New York.

L. CHAPIN & CO. have opened an extensive Boot and Shoe store on the corner of Sixth and Kim streets, north side, on the Market space, at the sign of the White Horse, opposite the Galt House.

Men's and Women's Boots and Shoes, all sorts and sizes, which will sell at reduced prices.

—Also—

Just received a splendid assortment of Linens and Mending, Men's and Boy's Palm Leaf Hats, and selling at a low price.

City made fine stitched Boots, \$3.00

Common do do

Children's do do

Ladies' single and double soled shoes, from \$1.00

Men's and Children's at the same low rates. Those who wish to buy cheap, are invited to call on us.

L. CHAPIN & CO. corner of 6th and Elm.

new & w-f

—Also—

Just received a splendid assortment of Linens and Mending, Men's and Boy's Palm Leaf Hats, and selling at a low price.

City made fine stitched Boots, \$3.00

Common do do

Children's do do

Ladies' single and double soled shoes, from \$1.00

Men's and Children's at the same low rates. Those who wish to buy cheap, are invited to call on us.

L. CHAPIN & CO. corner of 6th and Elm.

new & w-f

—Also—

Just received a splendid assortment of Linens and Mending, Men's and Boy's Palm Leaf Hats, and selling at a low price.

City made fine stitched Boots, \$3.00

Common do do

Children's do do

Ladies' single and double soled shoes, from \$1.00

Men's and Children's at the same low rates. Those who wish to buy cheap, are invited to call on us.

L. CHAPIN & CO. corner of 6th and Elm.

new & w-f

—Also—

Just received a splendid assortment of Linens and Mending, Men's and Boy's Palm Leaf Hats, and selling at a low price.

City made fine stitched Boots, \$3.00

Common do do

Children's do do

Ladies' single and double soled shoes, from \$1.00

Men's and Children's at the same low rates. Those who wish to buy cheap, are invited to call on us.

L. CHAPIN & CO. corner of 6th and Elm.

new & w-f

—Also—

Just received a splendid assortment of Linens and Mending, Men's and Boy's Palm Leaf Hats, and selling at a low price.

City made fine stitched Boots, \$3.00

Common do do

Children's do do

Ladies' single and double soled shoes, from \$1.00

Men's and Children's at the same low rates. Those who wish to buy cheap, are invited to call on us.

L. CHAPIN & CO. corner of 6th and Elm.

new & w-f

—Also—

Just received a splendid assortment of Linens and Mending, Men's and Boy's Palm Leaf Hats, and selling at a low price.

City made fine stitched Boots, \$3.00

Common do do

Children's do do

Ladies' single and double soled shoes, from \$1.00

Men's and Children's at the same low rates. Those who wish to buy cheap, are invited to call on us.

L. CHAPIN & CO. corner of 6th and Elm.

new & w-f

—Also—

Just received a splendid assortment of Linens and Mending, Men's and Boy's Palm Leaf Hats, and selling at a low price.

City made fine stitched Boots, \$3.00

Common do do

Children's do do

Ladies' single and double soled shoes, from \$1.00

Men's and Children's at the same low rates. Those who wish to buy cheap, are invited to call on us.

L. CHAPIN & CO. corner of 6th and Elm.

new & w-f

—Also—

Just received a splendid assortment of Linens and Mending, Men's and Boy's Palm Leaf Hats, and selling at a low price.

City made fine stitched Boots, \$3.00

Common do do

Children's do do

Ladies' single and double soled shoes, from \$1.00

Men's and Children's at the same low rates. Those who wish to buy cheap, are invited to call on us.

L. CHAPIN & CO. corner of 6th and Elm.

new & w-f

—Also—

Just received a splendid assortment of Linens and Mending, Men's and Boy's Palm Leaf Hats, and selling at a low price.

City made fine stitched Boots, \$3.00

Common do do

Children's do do

Ladies' single and double soled shoes, from \$1.00

Men's and Children's at the same low rates. Those who wish to buy cheap, are invited to call on us.

L. CHAPIN & CO. corner of 6th and Elm.

new & w-f

—Also—

Just received a splendid assortment of Linens and Mending, Men's and Boy's Palm Leaf Hats, and selling at a low price.

City made fine stitched Boots, \$3.00

Common do do